

Wayne Jan^y 2 1866

My Dear Friend Garrison

When in the Liberator of Dec^r 22^d I read the official Proclamation Declaring, "Liberty" "throughout all the land, unto all the inhabitants thereof" and that you had put it in type with your own hands, I felt like shouting. Glory to God, with the vehemence of the most enthusiastical Methodist, I thought then of writing a word of farewell, but was afraid you might think I wanted to appear in print, so concluded to postpone it, untill the publication of the Liberator had ceased,

Now I am sorry I did so, as I see by the Liberator of Dec^r 29th that I am forestalled in almost every thing I intended to say, so that it would look almost like copying what has been already written. Instead of writing what I had intended, I will try to give you a more explicit answer to a question you asked me in the A. S. Office in August 1864, at the time you were so kind as to present me with "Writings of Garrison". The question was in substance, What was the cause of my becoming an Abolitionist, I answered you that what I saw of Slavery in Charleston and Savannah made me hate it, at that time I was a Sailor, and consequently had some opportunities of seeing the cruelties to which Slaves were exposed, as also the disgusting scenes at the Slave Market, the answer so far as it went was true, what I saw made me Antislavery, but this many have been who never became Abolitionists. Reflecting on it afterwards, I saw it was not an answer to your question, I shall answer it more fully.

Soon after the time alluded to, I quit going to sea, and came to Maine, and in due season became a matured citizen of the United States, my original home being Scotland. In 1823 I took up my abode in Wrentham where Rev. Mr. Thurston was living. He was thoroughly antislavery, but all his efforts for the removal of the evil was in

connection with the colonization society, He often brought the subject before his hearers, and had stated prayer meetings in reference to the subject, it was also often made the subject of prayer at social meetings, at one of those meetings at the house of Mr Thurston I had alluded to the colonization society, before I left a daughter of Mr T. asked me if I did know her father had done with colonization, and they were all Garrisonians now, I asked for an explanation, Mr Thurston said he had seen something written by Mr Garrison which had opened his eyes in regard to the colonization scheme, and he believed it was evil and only evil, he let me have the work to read, its title was I think Thoughts on Colonization, It opened my eyes very quick, I then became a Garrisonian Abolitionist which I have remained ever since, I have now given you a full answer to your questions.

About the time just alluded to Mr. Stephen Jewell One of the "Thousand Witnesses", asked me if I did. I wished to subscribe for the Liberator, I told him I would, from that time, to the present I have been a pretty constant reader of that paper, there was times between 1851 and 1856 when I was at the west that I did not have it regularly, and since about that time my name has not been on the subscription list, as one of my sons whose business is in Boston has sent it to me regularly every week, I have not preserved files of the paper however desirable that might have been, as I could not get others to subscribe for it, I lent it to all who would read it, sometimes it was returned, often not,

If I remember right its first heading was A man cutting down a tree, Who could have thought that that man would live to see the tree fall, not only that, but see the roots torn out of the soil so that it can never sprout again, and be able to announce from official authority that it was done,

Altho I have not been able to do all I could wish toward the great and desirable consummation I

have tried to do what I could, Soon after I became a subscriber to the Liberator, you know better than I do what means were used to destroy its influence, I had to meet my full share of that influence, The cry of Infidel disturber of the peace of the churches, &c &c were used to get me to stop taking the Liberator, even some of those who at first favored its publication, done all they could to get me to stop taking it, but my instincts were always so clear in regard to it, that they could just as soon persuade me that, light was darkness, and good was evil, as to persuade me that the influence of the Liberator must have an evil tendency, and I endeavoured at every opportunity, to bear my testimony in favor of its principles, and the opportunities I had, or made were numerous.

On one occasion Rev Mr Thurston was employed as an agent for the A. A. S, during his absence Rev. Daniel D. Tappan occupied his pulpit, I being a member of the church had my children sprinkled, at this time I had a child on whom the ceremony had not been performed, I knew Mr Tappan was, what I called, proslavery, at any rate he was one that wished to kill your influence if possible, I called on him in the morning of the day the ceremony was to be performed for the child and handed him a slip of paper on which was the name of the child, William Lloyd Garrison!! he used every argument to have me change my mind, you can imagine what some of those arguments were, I told him I judged amans principles by comparing the spirit he exhibits, with the spirit of Christ, and as it regards the popularity of the name that had little influence with me, but I had such faith in the government of God, that I believed the time would come when the name of W^m Lloyd Garrison would be the most honored name the country ever produced, this however was not the chief motive in giving the child the name, the chief motive it was, it gave me an opportunity of publicly bearing my testimony in favor of the right, At last he tried to have

me omit part of the name, I told him, nothing short of the whole would do,

While Mr Thurston was agent for the A. A. S. the Maine state conference of the Congregational churches met at Wiscasset. Mr Thurston with several other agents of benevolent societies wished to present their claims to the people, all were allowed an opportunity except Mr Thurston who only asked five minutes to ask the people to pray for the slaves, it could not be granted. In view of the course the Christian Mirror took in regard to the action of the conference and many other circumstances of a proslavery character, I got the subject before the church, and was able to show its proslavery spirit so clearly that a majority including Mr Thurston voted to discontinue their subscription for the paper. I endeavoured to get the church to withdraw from such proslavery conference, but could not effect this so after discussing the subject for a year or more I publicly withdrew from the church, they tried for more than a year to persuade me to remain in the church, this I could not, with a clear conscience do, and as they could find nothing against my moral character on which to found a charge, I was served with a notice that as I had gone out from them I could be considered any longer one of them.

My family are all Abolitionists four of my sons made their home in Boston for years till the war commenced, I believe they all principally attended the preaching of Mr Parker, and although I do not accept all his Theology, I was glad they attended his meeting as I knew he would not stultify their humanity. Three of my sons were in the Union army one lost a leg, your namesake was severely wounded. I now live with him. To any one else I would be loth to have the personal pronoun appear so often as it does here, but I wished to give you some idea of the influence the Liberator has had on me, excuse me for occupying so much of your time, and believe me to be your sincere friend James Clark